

TABLE OF CONTENTS

Chapter	Page
Index	1
Chapter 1	2
Chapter 2	10
Chapter 3	14
Chapter 4	19
Chapter 5	23
Chapter 6	26
Biographical Data	30

Chapter 1

This epistle was written by the Apostle Paul about 57 A.D. on his third missionary journey from Ephesus during his two years of residence there. The people for whom the province was named were the Gauls. Galatia was not a city, but a region between the Black Sea and the Mediterranean Sea, a part of what is today called the country of Turkey. In the fourth century the Gauls invaded the Roman Empire and sacked Rome. They finally became a province of Rome in 189 B.C.. An interesting note is that many historical sources say that they were made up of mostly "blonde Orientals". In the book of Acts the Galatians wanted to make Paul a God one day and stoned him the next.

Have you ever wondered about what the requirements are for being a Christian? If you're like most Christians, you started out by responding to a simple message: you heard that your sin had separated you from God, and Jesus Christ died to forgive that sin. You knew in your heart that the message was true, and so you prayed and asked Jesus to forgive your sins. But things got much more complicated after that, didn't they? You met other Christians who seemed to know more about this whole thing than you did. Some of them told you that if you were a Christian, you had better be in church every Sunday, and at least once during the week. Others told you that real Christians woke up early in the morning to pray and read the Bible for at least an hour. Some other folks told you that if you wanted to be a real Christian, you had to vote Republican, homeschool your children, and take herbs instead of prescribed medications. They told you what real Christians did, and told you what they didn't. Suddenly you realized that there rules to follow, regulations to adhere to, and rituals to practice. And you understood that the Christian message was far more involved than you had been led to believe.

"What must I forsake?" a young man asked. "Colored clothes for one thing. Get rid of everything in your wardrobe that is not white. Stop sleeping on a soft pillow. Sell your musical instruments and don't eat any more white bread. You cannot, if you are sincere about obeying Christ, take warm baths or shave your beard. To shave is to lie against him who created us, to attempt to improve on his work." Quaint, isn't it -- this example of extra biblical scruples? And perhaps amusing. The list has constantly shifted over the 1,800 years since this one was actually recorded.

This book is mostly a stern warning. It does not correct conduct as the Corinthian letter did, but it is a book of correction. There is not one word of commendation, praise, or thanks any where in this epistle. This book has been called the "Declaration of Emancipation" from legalism.

Martin Luther said of this book, "This is my epistle. I am wedded to it." As a matter of fact, Galatians 3:11 started the Reformation. It is the strongest declaration and defense of the doctrine of justification by faith in the Bible.

This is the book that moved John Wesley. He came to America to convert the Indian, but he made a startling discovery upon the reading of this book; he wasn't converted. He said, "I came to America to convert the Indians, but who is going to convert John Wesley?"

Verses 1-2: *"Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;) And all the brethren which are with me, unto the churches of Galatia:"* The writer of Galatians is Paul the apostle. The word apostle means "one who is sent out." And we know that Jesus sent out the original twelve guys, who were called apostles. It's interesting as you read the Scriptures, you will see that this group is called *"the twelve"* about two dozen times. However, after Judas Iscariot betrayed Jesus., *"the Twelve"* became known as *"the Eleven"* (Matt. 28:16; Mark 16:14; Luke 24:9; Luke 24:33; Acts 1:26; Acts 2:14).

In the book of Revelation, we saw that the New Jerusalem will have twelve foundation stones with "the twelve names of the twelve apostles of the Lamb" (Rev. 21:14). But which twelve names will be on these stones? Certainly not Judas, who betrayed Jesus, right? Whose name will be the twelfth? Herein lies the controversy.

One of the first things to happen in the book of Acts was that Peter stood up and quoted from Psalms 109 and 69 (Acts 1:20-26). Now a lot of people have trouble with Peter doing this. They feel that he may have "fleshed out" and got ahead of God as that God had already chosen Paul. However, we have absolutely no way of proving that at all.

But I believe that the Scriptures are clear on this point. Acts 1:26 says that *"he was numbered with the eleven."* They were no longer called *"the Eleven"* after that but were once again called *"the Twelve"* (Acts 6:2).

So, was Paul the twelfth apostle? I don't believe so. But, does this disqualify Paul from being called an apostle? No, not at all! He fulfilled the requirements as set forth by Peter in Acts 1:21-22 when he said, *"Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection."*

By the way, these are the only requirements ever given in the New Testament for an apostle. I, like many, do not believe that the office of "apostle" is open today. I believe that they function is through the missionary, but not the office.

Verse 3: *"Grace be to you and peace from God the Father, and from our Lord Jesus Christ,"* The word grace appears seven times in these six chapters. It is the main point of the book. Salvation is by grace, not the law. Its definition is unmerited favor. It can be a pretty hard thing to define. He loves you, even when you're unlovable. He

offers salvation to you, even though you could never afford it, and you'll never deserve it.

Grace is not only defined, but it is seen in the Bible. It says in Acts 11:20-23, *“And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus. And the hand of the Lord was with them: and a great number believed, and turned unto the Lord. Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch. Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord.”*

Grace is that free gift which is given to people who do not deserve it. Each of us was - or still is - an enemy of God and yet God has chosen to love us anyway. We just do not know that kind of love. It is spoke of in Isaiah 64:6 when it says, *“But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.”* Wow! He has taken away our sin! That is grace!

You see, our sin disqualified us from being friends of God. Our sin only ensures us of an eternal destiny apart from God. Notice what Paul told the Romans in Romans 6:23, *“For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord”*; in Romans 5:8, *“But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us”*; and in Romans 5:10, *“For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.”*

Jesus Christ died to pay the penalty of our sins. His death opened up an avenue of reconciliation for us to God. Peter said in his epistle, *“For Christ also suffered once for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh but made alive by the Spirit,”* (1 Peter 3:18).

Every one of us is a picture of God's grace. Just think of your past for a moment. Of some of us the world said, *“They're worthless. There's nothing lovable about them. They are trash - the dregs of the earth.”* But God showed grace on us. John 3:16 *“For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life.”* 1 John 4:9-10 *“In this the love of God was manifested toward us, that God has sent His only begotten Son into the world, that we might live through Him. In this is love, not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins.”*

Verse 4: *“Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father:”* How about that Super Bowl half time show! God allowed His only Son to be killed so that you could be

delivered out of this present evil age. All around us, the world is going to hell. Murders and massacres, child abuse and drug abuse, witchcraft and Satanism, alcoholism and AIDS. This world that we live in has been, and will continue to become, more and more evil. God's grace is offered to us to deliver us from this.

Paul said in Colossians 1:13-14, *"Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: In whom we have redemption through his blood, even the forgiveness of sins:"*

Verse 5: *"To whom be glory for ever and ever. Amen."* Paul writes, *"to God be the glory."* We can't take any of the credit. There was nothing that we did to qualify us for salvation.

Verses 6-7: *"I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: Which is not another; but there be some that trouble you, and would pervert the gospel of Christ."* Remember that grace is God's unmerited favor upon us. It is the fact that God...a. Loved us when we despised Him; b. Adopted us as His children anyway; c. Sent Jesus to pay the penalty for our sins before we even knew we had sins; d. Gave us everything when we deserved nothing (Romans 5:8; Titus 3:5; Romans 5:6).

But as human beings we have a tendency to corrupt everything. And with grace, the Bible addresses two problems that we as sinful humans introduce. We tend to abuse grace. I've heard people say, "If I'm saved by grace, not by my works, then I can sin all I want, because it's all covered by grace!" No, my friend, that is not right. Those are teachings of the ungodly. Jude said in Jude 4 *"For certain men have crept in unnoticed, who long ago were marked out for this condemnation, ungodly men, who turn the grace of our God into lewdness and deny the only Lord God and our Lord Jesus Christ."*

And Paul addressed this issue in Romans 5:20-6:2. The first problem is that we tend to abuse grace. We tend to want to maintain it by works. We begin to think that to maintain it, we must work for it. We begin to think that we must perform religious rituals and obey rules and regulations in order to be deserving of it.

In the New Testament, men who thought this way were called Judaizers. These men taught that faith in Christ was not sufficient in itself, but that one must keep the Law of Moses and be circumcised. They believed in salvation in Jesus Christ, but taught that the Law must be kept as well to maintain it. They taught that in order to be a Christian, one must be a Jew first.

That attitude is still very common in the church today. Judgments are made against people who enter the doors of the church. They say, "Look at him - he needs a haircut!" "Look at her - she needs to learn how to dress!" Preachers will say, "You

need to cut that long hair, throw away that evil music, make yourself respectable, and then come to Jesus and be saved!" Hey! I thought that grace was undeserved? It is not that we take the first few steps, and then God jumps in. It is that God is the initiator. Just look in the Garden of Eden at the fall of Adam and Eve. God had to seek reconciliation with Adam. Instead of coming to God and saying, "I'm sorry", Adam hid himself.

And so the message of the Judaizers was very dangerous. It was not the gospel. It was a different gospel. And today, too many are preaching a similar gospel - which is really no gospel at all. It is a message of good works to earn salvation, good works to deserve salvation, and good works to keep salvation.

Verses 8-9: *"But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed."* It doesn't matter who preaches it. If it is contrary to the Bible and the gospel it contains, it's wrong. And the messenger of that wrong gospel will be judged. It's just that people can be very vulnerable because someone or something looks "religious".

We see examples of this in the Bible. One such example is in the book of Job when he was speaking with Eliphaz where it says, *"Now a thing was secretly brought to me, and mine ear received a little thereof. In thoughts from the visions of the night, when deep sleep falleth on men, Fear came upon me, and trembling, which made all my bones to shake. Then a spirit passed before my face; the hair of my flesh stood up: It stood still, but I could not discern the form thereof: an image was before mine eyes, there was silence, and I heard a voice, saying, Shall mortal man be more just than God? shall a man be more pure than his maker? (Job 4:12-17).* The spirit supposedly revealed to Eliphaz that Job was not just before God. It sounded very spiritual, but it was completely off base (Job 1:1).

Another example is found in the story of the old and young prophet in 1 Kings 13:1-26. Take a look at it and see how the old prophet misled the young prophets claiming to hear from the Lord.

Yet another example happened in 1823 when an angel appeared to a guy named Joe who lived in New York. While Joe lay in bed, this angel revealed to him where he would find a new revelation. The new revelation was inscribed on golden plates, called the plates of Mormon. And Joseph whose full name was Joseph Smith, Jr. became the founder of one of the largest cults today - the Church of Jesus Christ of Latter-Day Saints. He claimed to have a supernatural message - but it wasn't from God.

We have seen a spirit, a prophet and an angel. All bearers of different gospels; deceiving those who heard their messages. All cursed, "set aside for destruction" or "a

detested thing.” There is no greater doctrine that we must maintain the purity of than salvation by grace.

Verse 10: *“For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.”* The word “persuade” means to “make a friend of” or to “seek the favor of”. Examples of this are found in 1 Thessalonians 2:4 where Paul says, *“But as we have been approved by God to be entrusted with the gospel, even so we speak, not as pleasing men, but God who tests our hearts.”* Also in 1 Thessalonians 4:1 *“Finally then, brethren, we urge and exhort in the Lord Jesus that you should abound more and more, just as you received from us how you ought to walk and to please God;”*

Pleasing God is the top priority in our lives. Pleasing Him comes before pleasing others and even myself. We must come to grips with the fact that the preaching of the gospel is not pleasing to lost man and it never will be.

Notice *“the servant of Christ.”* A bond-servant was no ordinary servant. The Old Testament Law stated that all Hebrew slaves were to be set free after six years of service. However, there were times when the slave decided to stay with his master for one reason or another (Ex. 21:2, 5-6). Thus the slave/servant would become a bondslave/servant.

In Romans 6:22 Paul said, *“But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.”* He realized that the “freedom” that he had in the world was nothing to be compared with the “slavery” he had in Christ.

Verses 11-12: *“But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.”* Paul is reminding them that the gospel message he preached did not come from men, but God.

Verses 13-14: *“For ye have heard of my conversation in time past in the Jews’ religion, how that beyond measure I persecuted the church of God, and wasted it: And profited in the Jews’ religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers.”* Now Paul begins to share his testimony. It is estimated that Paul had a consenting hand in the killing of at least 10,000 Christians before his conversion. He was the cream-of-the-cream of his class. He said in Philippians 3:5-6, *“Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee; Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless.”* He also had a hand in the stoning of Stephan according to Acts 7:54-60 through Acts 8:1-3.

Verse 15: *“But when it pleased God, who separated me from my mother's womb, and called me by his grace,”* That calling came on the Damascus Road in Acts 9:1-6. Have you ever felt that God couldn't love you because of the person you've been? Saul did far more evil than most and yet God still loved him.

Verse 16a: *“To reveal his Son in me, that I might preach him among the heathen;”* Jesus called Saul to preach the gospel to the Gentiles. Something very interesting is that Saul and Paul are the same. One is Hebrew while the other is Gentile. It would be the equivalent of John and Juan today. The Lord simply wanted him to identify with his mission field.

Verses 16b-17: *“immediately I conferred not with flesh and blood: Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus.”* Notice that God called Paul and not man.

We are not sure how long Paul was in the Arabian Desert. The only thing that we do know was that it took three years from his conversion experience to make it to Jerusalem to visit with the other apostles.

There is a recurring theme in the Bible. God takes those whom he wants to use into the desert. I.e. Moses in Ex 3:1-6 to lead the people out of Egypt. Elijah in 1 Kings 17:1-7 to show a widow how to trust the Lord. Jesus in Matt.4:1-11 to prepare him for the cross (Matt.26:36-46).

Are you in the desert? What is God preparing you for? We must learn to look at desert places as preparation places.

Verse 18: *“Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days.”* After three years Paul visits with Peter in Jerusalem.

Verses 19-20: *“But other of the apostles saw I none, save James the Lord's brother. Now the things which I write unto you, behold, before God, I lie not.”* Paul also sees an apostle that he refers to as "James, the Lord's brother." One of the most contradictory doctrines in the Catholic Church is the teaching that Mary was a perpetual virgin. The Bible clearly teaches that Mary had more children after Jesus. Of course, they were half brother and sisters because they had different fathers. As a matter of fact, Jesus had at least four brothers and two sisters (Mark 6:3; Jude 1). We are told that they were married in 1 Corinthians 9:5 and that they had a hard time believing in Him in John 7:1-9.

This also exposes another false teaching within the Church of Rome; celibacy. Paul said to Timothy in 1 Timothy 4:1-3, *“Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; Speaking lies in hypocrisy; having their conscience seared with a hot iron; Forbidding to marry, and commanding to abstain from meats, which God hath*

created to be received with thanksgiving of them which believe and know the truth.”
This verse also exposes the false teaching of Ash Wednesday within the Catholic Church as well.

Verses 21-24: *“Afterwards I came into the regions of Syria and Cilicia; And was unknown by face unto the churches of Judaea which were in Christ: But they had heard only, That he which persecuted us in times past now preacheth the faith which once he destroyed. And they glorified God in me.”* God received the glory for Paul’s life.

Chapter 2

This chapter is very interesting to me in that we find Paul comparing the gospel that he had been preaching with the gospel that the apostles had been preaching to see if they were the same. Remember that Paul had not sit under anyone, but had received his training at Desert Theological Seminary.

Verse 1: *“Then fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with me also.” “Then after fourteen years”* means that Paul had not been there since his last visit in 2:18. We do know that Paul did return to Jerusalem with the collection for the saints in Acts 11:27-30, but because he did not meet with the apostles at that time; he did not refer to it here.

Many feel that this occasion was the same occasion as recorded in Acts 15 with the Jerusalem Council. That being the case, Titus was exhibit A at the council meeting that the Gentiles were being saved. He was an uncircumcised Gentile that had been saved by the grace of God without having been circumcised or come under the Mosaic Law.

Verse 2: *“And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain.”* Again, Paul wanted to make sure that the revelation that he had received while at DTS (Desert Theological Seminary) about grace was the same as that of the apostles. If circumcision and law were required for salvation, Paul had been preaching the wrong gospel. We see some humility in Paul and that’s a far cry from where he was before his conversion.

Verse 3: *“But neither Titus, who was with me, being a Greek, was compelled to be circumcised:”* Of course the end result of the council in Jerusalem was that circumcision and coming under the Mosaic Law were not required for conversion. Cf. Timothy in Acts 16:3. His mother was a Jew, while Titus was all Gentile.

Verses 4-5: *“And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage: To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you.”* The false brethren spoken of here are those who had questioned the “liberty” of the believers at Antioch. In other words, Paul didn’t give these guys the time of day.

In Paul’s ministry, he had met a lot of these guys. He spoke of them in 2 Corinthians 11:26 when he said, *“in journeys often, in perils of waters, in perils of robbers, in perils of my own countrymen, in perils of the Gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren;”*

Make no mistake about it. They are still around today. Peter spoke of them in 2 Peter 2:1-3 when he said, *“But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not.”*

What is our liberty? No more bondage to the Law (3:25, 5:1, 4:9)! In contrast to the two commands of Christ, (love the Lord your God with all of your heart, soul, and mind and your neighbor as yourself), the Pharisees had developed a system of 613 laws, 365 negative commands and 248 positive laws...By the time Christ came it had produced a heartless, cold, and arrogant brand of righteousness. As such, it contained at least ten tragic flaws. (1) New laws continually need to be invented for new situations. (2) Accountability to God is replaced by accountability to men. (3) It reduces a person's ability to personally discern. (4) It creates a judgmental spirit. (5) The Pharisees confused personal preferences with divine law. (6) It produces inconsistencies. (7) It created a false standard of righteousness. (8) It became a burden to the Jews. (9) It was strictly external. (10) It was rejected by Christ.

They try to put us back under the Law even today. Jesus told the Pharisees in Matt 23:25 you are *“Blind guides, who strain out a gnat and swallow a camel!”* This illustration reminded me of what it is like trying to live under bondage. “Professional golfer Tommy Bolt was playing in Los Angeles and had a caddy with a reputation of constant chatter. Before they teed off, Bolt told him, "Don't say a word to me. And if I ask you something, just answer yes or no." During the round, Bolt found the ball next to a tree, where he had to hit under a branch, over a lake and onto the green. He got down on his knees and looked through the trees and sized up the shot. What do you think?" he asked the caddy. "Five-iron?" "No, Mr. Bolt," the caddy said. "What do you mean, not a five-iron?" Bolt snorted. "Watch this shot." The caddy rolled his eyes. "No-o-o, Mr. Bolt." But Bolt hit it and the ball stopped about two feet from the hole. He turned to his caddy, handed him the five-iron and said, "Now what do you think about that? You can talk now." "Mr. Bolt," the caddy said, "that wasn't your ball." Legalism takes all of the fun out of being a child of the King.

Verse 6: *“But of these who seemed to be somewhat, (whatsoever they were, it maketh no matter to me: God accepteth no man's person:) for they who seemed to be somewhat in conference added nothing to me:”* What struck me in this verse is the harshness. Most believe that the literal translation is a little harsher than Paul really meant for it to be. He is just stating that they agreed with him and acknowledged that all men are the same before God. He also said in Romans 2:11, *“For there is no partiality with God.”*

Verses 7-8: *“But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter; (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles:)”* Peter was called to the Jews and Paul was called to the Gentiles with the same gospel.

Verse 9: *“And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision.”* An agreement or acknowledgement was made about who was to go to whom.

The Poor

Verse 10: *“Only they would that we should remember the poor; the same which I also was forward to do.”* Jesus had a very special place in his heart for the poor. He said in Mark 14:7, *“For you have the poor with you always, and whenever you wish you may do them good; but Me you do not have always.”* James also said in James 1:27, *“Pure and undefiled religion before God and the Father is this: to visit orphans and widows in their trouble, and to keep oneself unspotted from the world.”* Also, compare James 2:15-17.

Verse 11-14: *“But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision. And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation. But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?”* Peter was playing the hypocrite. He would withdraw from the Gentiles when his Jewish buddies would show up. I think that Paul found this particularly disturbing since Peter was the first to be used of God to share the gospel with the Gentiles (Acts 10). However, I think that we can all be just a little hypocritical in some areas of life. It reminds me of a story about King Louis XIV. Francois Fenelon was the court preacher for King Louis XIV of France in the 17th century. One Sunday when the king and his attendants arrived at the chapel for the regular service, no one else was there but the preacher. King Louis demanded, “What does this mean?” Fenelon replied, “I had published that you would not come to church today, in order that your Majesty might see who serves God in truth and who flatters the king.”

Verse 15: *“We who are Jews by nature, and not sinners of the Gentiles,”* The Jews looked upon Gentiles as sinners. Actually, the word Gentile and Sinner are synonymous terms. Justification by Faith

Verse 16: *“Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.”* This is a clear cut presentation of justification by faith. Paul question here is very simple: “If they Jew had to leave the Law behind in order to justified by faith, Why should the Gentile be brought under the Law.” After all, it didn’t save the Jew! Cf. Gal. 3:11; 21-25

Verses 17-21: *“But if, while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid. For if I build again the things which I destroyed, I make myself a transgressor. For I through the law am dead to the law, that I might live unto God. I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me. I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain.”* Righteousness does not come through the law.

Chapter 3

The theme of vv.1-24 is that justification is wholly by faith apart from the Law.

Verse 1: *“O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?”* He calls them foolish because they gave in to the teaching of the false teachers. If what they believe about salvation by works is necessary than the crucifixion was not.

Jesus said in Matthew 26:39 that *“if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt.”* In other words, Jesus said, “If there is another way of salvation, don’t make me do this.” Of course, there is no other way of salvation and he was promptly arrested, tried and crucified.

Verse 2: *“This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?”* He asks how they were saved initially; by faith or the Law? The answer is obviously by faith. This heretical teaching still has strong roots in many churches today as well.

Verse 3: *“Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?”* If the flesh couldn’t save you, then how is it able to perfect you? It’s not!

Verse 4: *“Have ye suffered so many things in vain? if it be yet in vain.”* Now, he is forced to doubt their salvation. Also, in 4:11 he said, *“I am afraid of you, lest I have bestowed upon you labour in vain.”*

Verse 5: *“He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith?”* The miracles and goodness of God; do they come from faithful keeping of the Law of Moses or by faith through the Spirit? By faith through the Spirit, of course! The Spirit was given to each of us when we heard and believed. Acts 10:44 says, *“While Peter yet spake these words, the Holy Ghost fell on all them which heard the word.”* So too, with each of us. Romans 10:17 says, *“So then faith comes by hearing, and hearing by the word of God.”* God our Father has made all things depend on faith so that whoever has faith will have everything, and whoever does not have faith will have nothing.

Verse 6: *“Even as Abraham believed God, and it was accounted to him for righteousness.”* Now Paul compares our faith and salvation to that of Abraham. Romans 4:1-12 tells us that Abraham’s salvation came as a result of grace and not works. It’s interesting to note that Abraham’s circumcision took place many years after he was actually accounted righteous by God; thus works were not involved in his righteousness but faith (Gen. 15:1-6 & 17:9-10).

What we see here is that salvation by grace is not new to the New Testament. Prior to the Law, Abraham was saved by his faith. Bottom line is that Abraham's righteousness did not come by circumcision but by faith.

Verse 7: *"Know ye therefore that they which are of faith, the same are the children of Abraham."* Have you ever heard the song, "Father Abraham had many sons and I am one them and so are you. So let's just praise the Lord." Just as Abraham was saved by faith, so are we; thus children of Abraham.

Verse 8: *"And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed."* God had the Gentiles in view even then.

Verse 9: *"So then they which be of faith are blessed with faithful Abraham."* Just as God blessed Abraham because of his faith, so he will bless us.

Verses 10-12: *"For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith. And the law is not of faith: but, The man that doeth them shall live in them."* You either live under the Law or you don't. I'm humored by Seventh Day Adventism in their desire to keep one aspect of the Law for salvation while ignoring the rest. Paul is saying here that it is all or nothing.

Verses 13-14: *"Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith."* The blessing of Abraham was *"In you all the nations shall be blessed."* We see this in Genesis 12:1-3 when God said to Abraham, *"Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed."* And surely the nations of the earth have been blessed because of the Jew.

Verse 15: *"Brethren, I speak after the manner of men; Though it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto."* He compares the contracts that between man with the contract that He had with Abraham.

Verse 16: *"Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ."* The promise referred to here is found in Genesis 22:16-18 where it says, *"And said, By myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy*

son, thine only son: That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.” The Seed referred to here is the Messiah.

Verse 17: *“And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.”* The promise to Abraham was given 430 years before the giving of the Law, so the Law has no bearing on the promise.

Verse 18: *“For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise.”* In other words, if the inheritance that was promised was conditional upon the Law than it was not a promise at all.

Verse 19: *“Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator.”* So, the question now is, “If the Law did not set aside or even add to the promise that God made to Abraham what was the purpose of giving it at all?” It was added because of transgressions. Sin! Romans 4:15 says, *“Because the law worketh wrath: for where no law is, there is no transgression.”* Also, Romans 5:20 says, *“Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound:”*

So, the Law was to point out our fallenness until the Messiah would come and offer a way to fix it. Romans 10:4 says, *“For Christ is the end of the law for righteousness to every one that believeth.”*

Evangelist Fred Brown used three images to describe the purpose of the law. First he likened it to a dentist's little mirror, which he sticks into the patient's mouth. With the mirror he can detect any cavities. But he doesn't drill with it or use it to pull teeth. It can show him the decayed area or other abnormality, but it can't provide the solution.

Brown then drew another analogy. He said that the law is also like a flashlight. If suddenly at night the lights go out, you use it to guide you down the darkened basement stairs to the electrical box. When you point it toward the fuses, it helps you see the one that is burned out. But after you've removed the bad fuse and inserted a new one, you turn off the flashlight as that it is no longer needed.

In his third image, Brown likened the law to a plumb line. When a builder wants to check his work, he uses a weighted string to see if it's true to the vertical. But if he finds that he has made a mistake, he doesn't use the plumb line to correct it. He gets

out his hammer and saw. The law points out the problem of sin; it doesn't provide a solution. Of course, the mediator spoke of in this verse is referring to Moses.

Verse 20: *“Now a mediator is not a mediator of one, but God is one.”* The very idea of a mediator implies that there are two parties involved. Of course, in the given of the Law, it was God and the People with Moses playing the mediator. However, when God made the covenant with Abraham, there was only one party; Himself (Genesis 15).

In other words, the promise was between God and God. God acted sovereignly with no conditions that depended on Abraham himself. Again, the Law could not disavow this promise because it was not upon the condition of the Law.

The same can be said of the promise that Christ has given to us in salvation. It was between Christ and Christ, who is God. Paul said in 2 Corinthians 5:18-19, *“And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.”* It is not conditional upon us keeping the Law.

Verse 21: *“Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law.”* The Law could not give life in that it only pointed out the sinfulness of mankind.

Verse 22: *“But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.”* Again, the Law could not save, only the promise that was given to Abraham that looked forward to the Seed could save and our faith in that promise. Those in the Old Testament looked forward to Jesus while those of us in the New Testament look back at Jesus. Enoch even looked past the first coming of Jesus and saw the second (Jude 14).

Verses 23-25: *“But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster.”* The Law simply tutored us until Christ came and justified us by faith. The Law showed us that we needed a Savior!

Many times, most of the time, God does not give us things until we have learned to appreciate them. It reminds me of a little boy who came to his father one day and asked to borrow the car. The father replied that the boy could borrow the car only after he cut his long hair. The boy responded by saying that Jesus had long hair. The father responded by letting his son know that Jesus walked everywhere He went too! Things have changed. We are no longer bound by the law!

Verse 26: *“For ye are all the children of God by faith in Christ Jesus.”* “Children” literally means “sons”.

Verse 27: *“For as many of you as have been baptized into Christ have put on Christ.”* This is not referring to water baptism but Spirit baptism. The act of baptism denotes dedication to the service of him in whose name we are baptized. We see an example of this in the Old Testament with Moses. It says in 1 Corinthians 10:2, *“And all were baptized to Moses in the cloud and in the sea...”* That means that they became consecrated, or dedicated, or bound to him as their leader and lawgiver. So, we see the same thing here. We see the same in 1 Corinthians 12:13 where it says, *“For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.”*

Verse 28: *“There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.”* We are all simply followers of Christ. We are one in Christ. It says in Romans 10:12 *“For there is no distinction between Jew and Greek, for the same Lord over all is rich to all who call upon Him.”*

Verse 29: *“And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.”* In other words, the promise of the Messiah to Abraham is to us as well. We have inherited the promises that were made to Abraham. Not by the Law because the promises were given to Abraham 430 years before the Law; but by faith.

Chapter 4

Verses 1-2: *“Now I say, That the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; But is under tutors and governors until the time appointed of the father.”* Now Paul compares an heir to someone who is under the Law. The heir is no different than the slave. He really has no rights to speak of as a child. He has no control over the estate. Thus, he may be “lord of all” one day, but not until he has come of age. Until that day comes, he is in the same condition as a servant.

Verse 3: *“Even so we, when we were children, were in bondage under the elements of the world:”* The point is that under the Law, the Jew (we) were in infancy. They were not yet mature.

Verses 4-5: *“But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons.”* In God’s timing He sent Jesus to redeem us from the Law. The phrase, “made under the law”, means that Jesus was raised under the Mosaic Law.

Verse 6: *“And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.”* The proof that Jesus has done this is the Holy Spirit. The Holy Spirit within us is proof of our salvation. Ephesians 1:13-14 says, “In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.”

However, it is also proof that we are no longer servants, but sons. We have come of age. Jesus said in John 15:15, *“Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you.”*

Verse 7: *“Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.”* We are no more a servant because we have matured. We are no longer infants under the Law. Paul said in Romans 8:17, *“And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.”* In other words, we are going to share in Christ’s inheritance. Revelation 3:21 says, *“To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.”*

Verses 8-9: *“Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods. But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye*

desire again to be in bondage?” The point is, “What are you doing?” You want to go backwards? Legalists are trying to put their pampers back on!

Verses 10-11: *“Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labour in vain.”* He is calling their salvation into question.

Verse 12: *“Brethren, I beseech you, be as I am; for I am as ye are: ye have not injured me at all.”* In other words, let’s think alike on this subject.

Verses 13-15: *“Ye know how through infirmity of the flesh I preached the gospel unto you at the first. And my temptation which was in my flesh ye despised not, nor rejected; but received me as an angel of God, even as Christ Jesus. Where is then the blessedness ye spake of? for I bear you record, that, if it had been possible, ye would have plucked out your own eyes, and have given them to me.”* They had a wonderful relationship and he didn’t want his infirmity to come between them. This reference to the Galatians giving them their eyes speaks to the fact that Paul did indeed have an infirmity in his flesh with his eyes. As a matter of fact, Paul most likely spoke of this in 2 Corinthians 12:7-10 when he said, *“And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ’s sake: for when I am weak, then am I strong.”*

Another clue that Paul had a problem with his eyes is found in Galatians 6:11 when he said, *“Ye see how large a letter I have written unto you with mine own hand.”* In other words, this matter was so important to me that I wrote it by myself. In other words, he didn’t use a scribe as he normally did. He also made references to this issue in 2 Thessalonians 3:17 and Philemon 19.

Verse 16: *“Am I therefore become your enemy, because I tell you the truth?”* With all that we have been through, now I am your enemy because I speak the truth to you? I am simply amazed as a minister how people can turn on you when they are confronted with the truth. Years of friendship dismissed over one little incident. It seems like the more you’ve done for them, the faster and angrier they turn. It’s been said that you can pat them on the back 99 times and correct them once and they’ll hate you for life!

Paul also referred to this in 2 Corinthians 12:15 where it says, *“And I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved.”* Why? Carnality! Christians who walk in the flesh respond in the flesh.

Verse 17: *“They zealously affect you, but not well; yea, they would exclude you, that ye might affect them.”* The legalists are making an impression on you! They don’t want you to make an impression on them though.

Verse 18: *“But it is good to be zealously affected always in a good thing, and not only when I am present with you.”* It’s good to be affected in good things.

Verses 19-20: *“My little children, of whom I travail in birth again until Christ be formed in you, I desire to be present with you now, and to change my voice; for I stand in doubt of you.”* Again, Paul is expression doubt of their salvation.

Verse 21: *“Tell me, ye that desire to be under the law, do ye not hear the law?”* Now Paul begins to make a comparison of Law and Grace yet again. Why so much comparison? Because they don’t get it! Even today, they don’t get it!

Verse 22: *“For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman.”* The bondwoman was Hagar and the freewoman was Sara.

Verse 23: *“But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise.”* This is a comparison between Ishmael and Isaac. Ishmael was born after the flesh in that Abraham and Sara did not believe God in the promise of a child. Isaac was the son of promise.

Verses 24-25: *“Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children.”* Now he says that these two relationships of Abraham can be compared to the Law and Grace or the two covenants. The Law came from Mount Sinai and it gave birth to bondage. So, Jerusalem had been under the bondage of the Law up until Jesus came.

Verse 26: *“But Jerusalem which is above is free, which is the mother of us all.”* The Jerusalem above represents heaven or Sara. The promise was that the Seed would come through Sara and Hagar. So, Sara represents Grace as that through her came grace.

Verse 27: *“For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband.”* Sara received the blessing as do we.

Verse 28: *“Now we, brethren, as Isaac was, are the children of promise.”* We are the children of promise.

Verse 29: *“But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now.”* Just as Ishmael persecuted Isaac so those of the Law persecute those under grace. This is probably referring to Gen. 21:9-10.

Verses 30-31: *“Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman. So then, brethren, we are not children of the bondwoman, but of the free.”* We are not under bondage, but grace.

Chapter 5

Verse 1: *“Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.”* Don’t be tempted to go back under the Law. Why does Paul spend so much time talking about this, because we have a tendency to do it.

Verses 2-6: *“Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. For I testify again to every man that is circumcised, that he is a debtor to do the whole law. Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace. For we through the Spirit wait for the hope of righteousness by faith. For in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love.”* In other words, if you are keeping the Law to find your justification, you’re trusting in the wrong thing. Ephesians 2:8-9 says, *“For by grace you have been saved through faith, and that not of yourselves; it is the gift of God, not of works, lest anyone should boast.”*

Verses 7-9: *“Ye did run well; who did hinder you that ye should not obey the truth? This persuasion cometh not of him that calleth you. A little leaven leaveneth the whole lump.”* In other words, they were doing so well, but now something has gone amiss. Of course, that something is that they had allowed these legalizers to saturate them with “their version” of the gospel (Gal. 1:6-10).

Perversion is described in the Bible as leaven. It cannot be allowed to permeate the church. It only takes a pinch. Jesus refers to this in the parable of the leaven in Matthew 13:33 where it says, *“Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.”*

Verse 10: *“I have confidence in you through the Lord, that ye will be none otherwise minded: but he that troubleth you shall bear his judgment, whosoever he be.”* Paul here expresses his optimism that they will overcome this testing; nothing like a few words of affirmation. It’s been said that a pat on the back will take anyone another mile.

Notice also, *“...he who troubles you shall bear his judgment...”*. Mark 9:42 says, *“But whoever causes one of these little ones who believe in Me to stumble, it would be better for him if a millstone were hung around his neck, and he were thrown into the sea.”*

Verse 11: *“And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased.”* The cross is the offense. When Jesus gave Himself as the sacrifice for sinful man he became the only way to God! John

14:6 says, *"Jesus said to him, "I am the way, the truth, and the life. No one comes to the Father except through Me."*

Unfortunately, that's not the story that you'll get today. That's why Christianity is so offensive in our culture today. People are bothered by the narrowness of one way to heaven. They prefer to think that there are many ways to the same place. The writer of Proverbs says in Proverbs 16:25, *"There is a way that seems right to a man, But its end is the way of death."* Also, Paul said in 1 Corinthians 1:18 *"For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God"* and in 2 Corinthians 4:3 *"But even if our gospel is veiled, it is veiled to those who are perishing,"*

Also, Peter said in 1 Peter 2:7-8, *"Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed."* If he were still preaching circumcision then there would be no problem because the legalists would leave him alone.

Verse 12: *"I would they were even cut off which trouble you."* Not a very nice comment, but I totally understand his frustration.

Verse 13: *"For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another."* Liberty excludes circumcision. It is not required anymore. However, this liberty does not give us the freedom to our flesh. Paul said in 1 Corinthians 6:12-20, *"All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any. Meats for the belly, and the belly for meats: but God shall destroy both it and them. Now the body is not for fornication, but for the Lord; and the Lord for the body. And God hath both raised up the Lord, and will also raise up us by his own power. Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? God forbid. What? know ye not that he which is joined to an harlot is one body? for two, saith he, shall be one flesh. But he that is joined unto the Lord is one spirit. Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body. What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."*

Verse 14: *"For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself."* A quote from Jesus about how we are to love one another.

Verse 15: *“But if ye bite and devour one another, take heed that ye be not consumed one of another.”* This is what will happen. It is the comparison of two wild beast that deadly wound each other in the fight.

Verses 16-17: *“This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.”* These struggles are the result of walking in the flesh.

Verse 18: *“But if ye be led of the Spirit, ye are not under the law.”* In other words, if you consent to the teachings of the Holy Spirit, it will free you from the constraints and the punishment of the Law.

Verses 19-21: *“Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.”* Here we see what someone looks like that is walking in the flesh. The first thing I noticed in these verses is that the first four all have to do with sexual sins. Is it any wonder why our society is so driven by sex?

Verses 22-23: *“But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance: against such there is no law.”* Here we see what someone looks like who is walking in the Spirit. It’s been said that God wants spiritual fruit and not religious nuts. The question for us is, “I have all of the Holy Spirit, but does He have all of me?” The way to know is the spiritual fruit that results. The best way to see if some really is a Christian is to look at their fruit. Jesus said in Matthew 7:17-18 *“Even so, every good tree bears good fruit, but a bad tree bears bad fruit. A good tree cannot bear bad fruit, nor can a bad tree bear good fruit.”*

Verse 24: *“And they that are Christ's have crucified the flesh with the affections and lusts.”* In other words, Christians don’t do these things. Paul said in 1 Corinthians 6:9-10 says, *“Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.”*

Verses 25-26: *“If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vain glory, provoking one another, envying one another.”* The fruit will be in our walk.

Chapter 6

Verse 1: *“Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.”* We have a mandate to try to restore and not destroy. It’s just like when someone breaks a bone and it has to be reset. It should be done as gently as possible.

Barnes says that the mandate here is for the church to “set him right, bring him back, recover him from his errors and his faults. It is to be done by affectionate admonition, by faithful instruction, and by prayer. Discipline or punishment should not be resorted to until the other methods are tried in vain.

We see the design or model for how these things should be handled when problems arise in Matthew 18:15-17 where it says, *“Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.”*

We also see in 1 Corinthians 5 where the Apostle Paul dealt with a problem of one of the younger men in the church who was having a sexual relationship with his stepmother. The church simply would not address the issue and was actually kind of proud of themselves for not dealing with it. Paul rebuked them pretty strongly and told them to throw the young man out of the church. Later, we see in 2 Corinthians that he repented and Paul once again had to intercede and ask them to restore him. Even the early church had a problem with church discipline. Of course, today it is virtually unheard of. To even try to discipline someone today makes you the bad guy. They would probably even try to sue you!

What about restoration? Jesus dealt with proper steps of restoration in Luke 17:3-4 when he said, *“Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.”* The key to forgiveness and restoration is repentance.

Leaders in the church will be held accountable for how they oversaw Christ’s Church. Those in the pews will be held accountable for how that responded to that leadership. The writer of Hebrews wrote in Hebrews 13:17, *“Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you.”*

Verse 2: *“Bear ye one another's burdens, and so fulfil the law of Christ.”* What Paul is saying here is that each of us have an area of weakness and we should help each other with it by paying attention to verse 1.

How do we fulfill the law of Christ? The Bible says in John 13:34 *“A new commandment I give to you, that you love one another; as I have loved you, that you also love one another.”*

Verse 3: *“For if a man think himself to be something, when he is nothing, he deceiveth himself.”* We are all vulnerable to falling. We are were warned in Galatians 5:26 to not become conceited when it said, *“Let us not be desirous of vain glory, provoking one another, envying one another.”*

We must realize that our ability to do anything comes from God alone. Jesus said in John 15:5 *“I am the vine, you are the branches. He who abides in Me, and I in him, bears much fruit; for without Me you can do nothing.”*

Verse 4: *“But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another.”* But, make sure that you’re where you need to be as well (1 Cor. 11:28; 2 Cor. 13:5).

Verse 5: *“For every man shall bear his own burden.”* Ultimately, God holds us responsible and no one else.

Verse 6: *“Let him that is taught in the word communicate unto him that teacheth in all good things.”* In other words, the minister should be compensated. It’s amazing how we’ll pay the mechanic to fix our car, the doctor to fix our ills, the school teacher to educate our children, and not want to pay the preacher who ministers to us in the Word. 1 Timothy 5:18 says, *“For the Scripture says, “You shall not muzzle an ox while it treads out the grain,” and, “The laborer is worthy of his wages.”*

Verse 7: *“Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.”* God’s laws will stand regardless of how one feels about them. Here we also see the law of spiritual investment. The way you invest is the way you’re going to reap.

Verse 8: *“For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.”* If we sow to the flesh, we reap flesh. If we sow to the Spirit, we reap Spirit (Romans 2:5-11).

Verse 9: *“And let us not be weary in well doing: for in due season we shall reap, if we faint not.”* God desires for us to be faithful. Paul said in 1 Corinthians 15:58, *“Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the*

work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.” It’s easy to be faithful when times are good; quite another when times are bad.

Verse 10: *“As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.”* We need to take care of each other in the church first and in the Body of Christ secondly. This is not only physically, but spiritually by doing all of the above.

Verse 11: *“Ye see how large a letter I have written unto you with mine own hand.”* Again, proof of Paul’s possible infirmity.

Verse 12: *“As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ.”* Back to the legalists that want to make themselves look good.

Verse 13: *“For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh.”* He is referring to the other Jews that were prompting them to be circumcised to keep the Jewish Law. Again, Gal. 5:2-4. They were just using them to pump us their own ministries.

Verse 14: *“But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.”* Paul chooses to glory in the cross of Christ and not in how many people He has converted.

Note, *“...the world has been crucified to me...”* Paul said to the Galatians in Galatians 2:20, *“I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.”*

Verse 15: *“For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature.”* All God wants is people to be born again by accepting his forgiveness through His Son Jesus Christ.

Verse 16: *“And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God.”* God’s peace will rest upon those who walk according this will.

Verse 17: *“From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus.”* Paul spent his entire ministry justifying his apostleship and thwarting the attacks of the Judaizers.

Note, *“...I bear in my body the marks of the Lord Jesus.”* Paul said in 2 Corinthians 11:24-25, *“Of the Jews five times received I forty stripes save one. Thrice*

was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep;”

Verse 18: *“Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen.”*
Amen!

Biographical Data

Dwayne was saved at the age of nine at the Tabernacle Baptist Church in Greenville, South Carolina and baptized by the late Dr. Harold B. Sightler who to this day is one of Dwayne's great heroes of the faith. Much of his vision and expository style of teaching were shaped while sitting under this man's ministry as a young boy and later as a student in Bible College.

Like many young people who struggled through the teenage years, Dwayne was no exception. After graduating from high school in New Orleans, Louisiana, he joined the Marine Corps. It was during this time while stationed at Camp Pendleton in California that he had the opportunity to attend Calvary Chapel in Costa Mesa, rededicated his life to the Lord and answered God's call to the ministry. Pastor Chuck Smith of Calvary Chapel Costa Mesa has also greatly influenced his ministry.

He was licensed to the ministry in 1991 by Iglesia Bautista Hispana in Greenville, South Carolina and ordained in 1995 by Calvary Chapel in Greenville, South Carolina and again by the First Baptist Church in San Benito, Texas in 2001.

He holds several degrees including a Bible Diploma from Liberty University in Lynchburg, Virginia; a Th.B. in Bible from Tabernacle Baptist College in Greenville, South Carolina and a Ph.D. in Biblical Studies from Louisiana Baptist University in Shreveport, Louisiana. He is currently doing additional studies at Liberty Baptist Theological Seminary in Lynchburg, Virginia.

He is married to the former Jannett Perez of New Orleans, Louisiana. She holds a degree in Computer Electronics Engineering and both a Bachelor and a Master of Religious Education. They have two sons; Dane and Brandon.

He has served as Assistant Pastor and Worship Leader at Calvary Chapel in Greenville, South Carolina (1991-1997); Missionary to Zacapa, Guatemala (1997-1998); Senior Pastor of Borderland Calvary Chapel in San Benito, Texas (1998-2008); Missions Pastor and High School History Teacher at First Baptist Church and School in Brownsville, Texas (2008-2009). He currently teaches and serves as Campus Pastor at the Calvary Chapel Bible College in Lima, Peru.

He is also the founder of Dwayne Spearman.org through which he shares his love for the Word of God. You may contact him and keep up with his ministry at www.dwaynespearman.org.